

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

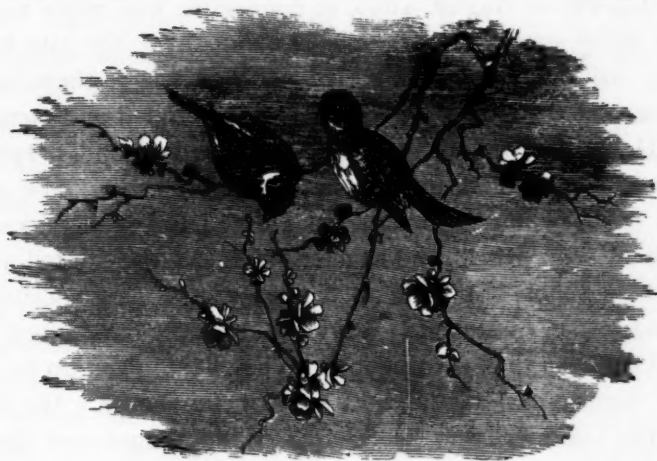
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXII.

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No. 4

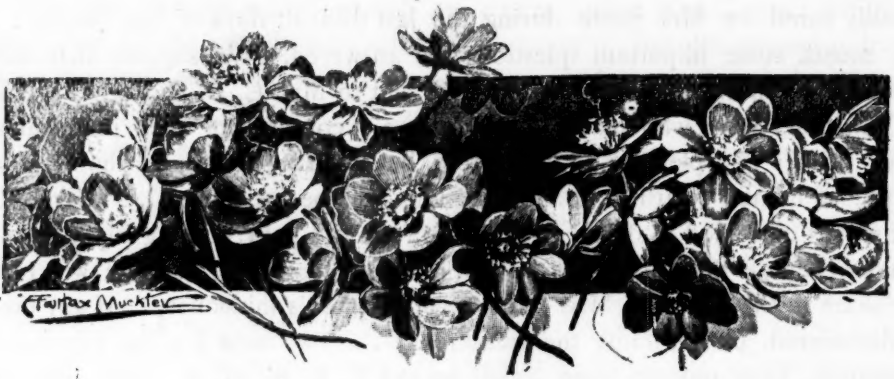


Spring bursts to-day,
For Christ is risen, and all the earth's at play.
Flash forth, thou sun;
The rain is over and gone, its work is done,
Winter is past,
Sweet spring is come at last, is come at last.
Bud, fig, and vine,
Bud, olive, fat with fruit and oil and wine.
Break forth this morn
In roses, thou but yesterday a thorn.
Uplift thy head,
O pure white lily, through the winter dead.
Beside your dams
Leap and rejoice, you merry-making lambs.
All herds and flocks
Rejoice, all beasts of thickets and of rocks.
Sing, creatures, sing,
Angels and men, birds and everything.
All notes of doves
Fill all our world; this is the time of loves.

—Christina Rossetti.

Working Notes.—Last month we wrote, "Our Mrs. Dorcas Smith is coming home, having literally worn out in the service." But she was not to leave India for the American home, where at best the tired body, spent with lifelong labor for others, would have weariness and pain; but for the heavenly home toward which she had been traveling, more rapidly, perhaps, than even she realized, since her 71st birthday. Miss Coombs writes, "She passed quietly away 12.30 A. M. Saturday, Feb. 11, at Calcutta." Miss Phillips's letter on another page gives further particulars. The closing words of the last letter from Mrs. Smith, in the March *HELPER*, have now a peculiar significance. Her name will be remembered in the coming memorial service. Material will be found in the *MISSIONARY HELPER* for August, 1896, in connection with more recent numbers. Vermont, her native state, has our especial sympathy. No state has been more loyal to, none has more fully supported its missionary, than has the Green Mountain state. Her life work was exceptionally rounded and complete. When the Widows' Home, for which she had so long worked and prayed, became an established fact, it seemed as though she was ready to go. We cannot be too thankful that this beautiful memorial was finished before her eyes to make her last days happier. . . . Dr. Mary Bachelor writes, "I want to tell you something of how kind these people of the Union Woman's Missionary Society have been to Mrs. Smith and to her caretakers. They could hardly have given us more conveniences had we been their own people. They have given up for our use three rooms and a bath-room—all the west side of the house. We feel especially grateful to Miss Gardner, who has charge of this house and the work of the U. W. M. S. in Calcutta, for all the kindness and consideration she has shown us." Surely all home workers are grateful also, and will return thanks for this expression of Christian sisterliness across the sea. . . . The thank-offering service this year will be more impressive than ever, and the story of the Silver Necklet cannot fail to touch all who hear it. Out of full hearts we can say, "All things come of Thee, and of thine own have we given thee." Either in the body of this magazine, or upon the covers, will be found ample suggestions for the program; also where thank-offering boxes, invitations, and envelopes can be obtained. . . . Miss Hattie P. Phillips has promised an early paper on her kindergarten work, which Rhode Island readers will look forward to with even more interest than others. She writes, "I have never had any work since coming to India that was more to my liking—none so much so, I think, and I am happy in the belief that the Lord has given it to me." . . . Let united prayer be made for the work in India let fall by Mrs. Smith; for the Orphanage which she had mothered so long; for the divine guidance of Miss Phillips, who is now our senior missionary; and for the rest and strength of all those who so lovingly and

faithfully cared for Mrs. Smith during the last difficult days of her illness. . . . This month some important questions are answered. We suggest that other questions, which occur to local workers, be sent to Mrs. C. A. Ricker, 115 Wood St., Lewiston, Me.; who may always claim a "corner" for such practical answers. . . . It is a pleasure to hear from Bates College girls, to whom we are always "at home"; further communications will be welcomed. . . . The Roll of Honor is corrected to date. Names of those who paid nothing last year have been stricken off the list. It is hoped, however, that some of these will renew their share in the salary of Miss Barnes, the children's missionary. If any errors are discovered, please notify the treasurer. . . . Two new leaflets, valuable for information, have recently been issued by the F. B. W. M. S. One contains a synopsis of the history of the society, with all its departments of work; the other is "The Cradle Roll, What Is It?" by Mrs. E. H. Roberts. . . . All friends of Storer college will be glad to know that it is to receive \$1000 per year, for two years, from the state legislature. . . . A correspondent writes from a city church, "Our pastor has set apart to-morrow night for prayer for the church finances. He said in the pulpit Sunday that the Woman's Missionary Society had always gone to the right source for help; it had been their practice to pray over their finances, they were able to meet their bills when due, and he believed it was the secret of their success." . . . Again our beloved western field agent, Rev. Lizzie Moody, has lost a homemate. Her brother Edgar died in March, after a brief illness. She is one of our wide family, and is assured of the loving sympathy of her fellow-workers. . . . Miss Helen Cole, well known to Ocean Park audiences, has been conducting a series of lessons on "Ten Masterpieces in Biblical Literature and Interpretative Reading of the Same," in Denver, Colo., with great acceptance. Mrs. Henrotin, ex-pres. of the General Federation of Women's Clubs, gives Miss Cole's interpretative readings warm praise, and heartily recommends her work to all women's clubs. . . . The Life of Dr. J. L. Phillips is received, and can now be obtained of the Morning Star Publishing House. It is an interesting and inspiring narrative of a markedly consecrated life. . . . A kind and generous New York reader writes, "In looking through my MISSIONARY HELPER I thought, 'What a helpful little magazine, and how much they get in its few pages.' Then the thought came, 'Perhaps there are those who would enjoy it as much as I, yet do not feel able to subscribe.' If you know any such, use the inclosed check for that purpose; if not, use it as you think best for the HELPER." A Maine worker writes, "I had occasion to search through many bound volumes of the HELPER, and was surprised and delighted at the richness of material in them as a whole for church work, for missionary and S. S. concerts, for prayer meetings, and for W. C. T. U. conferences. Having had subscriptions to the woman's missionary magazines of nearly all denominations, and possessing bound copies of several of these, I find that our own ranks among the first for general usefulness."



Risen Indeed.

*Aye, the lilies are pure in their pallor, the roses are fragrant and sweet,
The music pours out like a sea wave, breaking in praise at His feet,
Pulsing in passionate praises that Jesus has risen again,
But we watch for the sign of his living in the light of the children of men.*

*Wherever a mantle of pity falls soft on a wound or a woe,
Wherever a peace or a pardon springs up to o'ermaster a foe,
Wherever a soft hand of blessing outreaches to succor a need,
Wherever springs healing for wounding, the Master is risen indeed.*

*Wherever the soul of a people, arising in courage and might,
Bursts forth from the errors that shrouded its hope in the gloom of the night,
Wherever in sight of God's legions the armies of evil recede,
And truth wins a soul or a kingdom, the Master is risen indeed.*

*So fling out your banners, brave toilers ; bring lilies to altar and shrine,
Ring out Easter bells, He has risen, for you is the token and sign,
There's a world moving sunward and Godward ; ye are called to the front ; ye
must lead ;*

Behind are the grave and the darkness ; the Master is risen indeed.

—LEND A HAND.

SOME OF OUR WELL-KNOWN WORKERS.

IX.

MRS. JULIA A. LOWELL.

BY MRS. MARY A. DAVIS.

OF educated ancestry, inheriting an ambition satisfied only with the best of which she was capable, Julia A. Chase early developed high attainments in scholarship. Her father, removing from her native town, Bridgeton, Me., to Portland, placed his daughter in the city school at ten years of age. She was soon promoted to the rank of monitor, a position only attained by excellence in rank and ability. There she took her first lesson in teaching. Later years and enlarged opportunities fostered early propensities until she was welcomed by the public as a successful instructor and a poet ("Iola") whose melodies not only charmed but cheered the heart.

From early training and personal conviction nothing could satisfy this eager young soul but the devotion of her life to the One who had given himself for her redemption. She was baptized by her father and united with the church of which he was pastor.

In 1853 she was married to John Atkinson Lowell, A. B., principal of Parsonsfield seminary. Four years after, when Maine State seminary, now Bates college, was opened, Mr. Lowell went to Lewiston, Me., as professor of mathematics and natural science.

Three years of service in this capacity brought the crisis for which this young disciple had longed and waited. October, 1860, he was called to the pulpit of the Main St. Free Baptist church, Lewiston. He was ordained the following March, and for nearly eight years was the revered pastor of that large city congregation.

During this period, as in all succeeding pastorates, Mrs. Lowell found an added sphere of usefulness, development, and pleasure. As the wife of teacher and pastor, her winsomeness and ready sympathy won the trust, love, and goodwill of those under her husband's charge. In her they found a never-failing resort where troubles could be freely unburdened and where timely advice often saved the offenders from the bitterness of correction. She was honored as counselor, companion, and confidential friend.

Upon the organization of the Free Baptist Woman's Missionary Society, 1873, she was elected corresponding secretary. In this official position her sound judgment and keen insight were often taxed to the utmost. Alert, vivacious, with sparkling eyes, she carefully considered every phase of debate, and when with unflinching sincerity she was forced to differ with her associates, so marked was her cordiality that she won their respect for her opinions, based upon

her own convictions, unbiassed by others. Her decision was often invaluable and helped to shape in no small degree the policy of the organization and make it a denominational power. Her unswerving adherence to what she considered right, though sometimes obliging her to stand with a small minority, stamped her as a woman of spotless integrity and unsullied loyalty to any cause which she decided to champion.

After twenty years of service of ever-increasing efficiency she resigned the office, to minister with truest wifely devotion to her husband, who had been prostrated by a sudden and serious illness. Six years of ceaseless, untiring attention, with no night of rest, an indomitable will keeping a frail body to its task, and her labor of love ended.

Nothing could keep her long from the companionship which to her was the light and joy of her earthly life. A few months of intense suffering, and pain gave place to pleasure, hope to fruition and promotion, for which by nature and grace her earthly life was the fitting probation.

Her last poem was written for her beloved niece and successor, Mrs. Sarah C. G. Avery, the present corresponding secretary of the Free Baptist Woman's Missionary Society, whose only child, a lad of rare promise, while swimming, sank beneath the waters of Lake Winnepesaukee, N. H., and when rescued all efforts failed to restore to life. It is given entire.

"OUR BOY."

[Written on the death of George Goodwin, son of Rev. N. A. and S. C. G. Avery, July 4, 1898.]

In the recent sad tragedy at Alton, N. H., when the word was heard that a boy was drowned, the mother of the boy, wholly unconscious of the truth and full of sympathy for the bereaved ones, said eagerly to her husband, "Whose boy is it?" Can one imagine the agony with which the answer was given, "It is *our* boy, dear"?

E— "Our boy! our boy! It cannot be;
Our bright-eyed boy, so full of glee.
Why, he was here, just at my side;
He cannot, surely, since have died.

"Our boy! our boy! That form I see.
You cannot mean that it is he,
So full of life, so helpless now;
The chilly death-damps on his brow.

"Our boy! our boy! our only one!
The work of life but just begun;
Our bonny boy, so young and fair,
Don't tell me that he's lying there.

"Is it a dream? Yes, dear, I know;
It *is* our boy, it must be so.
But, surely, life cannot be fled;
So short the time, he can't be dead.

"Too late! too late! In vain you try;
O, he was young, so young to die!
God help us bear the crushing blow,
His promised grace he *must* bestow.

"The weary days, how will they pass?
The long, long years, alas! alas!
But, though he tread the courts above,
He still will have his mother's love.

And his bright presence we shall see
Wherever we may chance to be,
His footsteps in our home we'll hear,
His voice our aching hearts will cheer.

"And, as each morn we kneel to pray,
'Our Father,' we shall hear him say,
And here he'll be, where'er we roam,
An angel presence in our home.

"Our precious boy! Well, by and by
We'll meet him where they never die;
And as we wander hand in hand
He'll show the beauties of that land.

"For he is safe within that home
From which his feet will never roam,
And God will help us bear each day
The trials that beset our way."

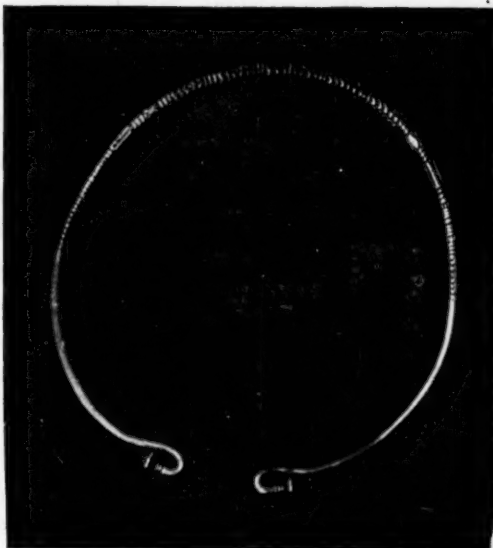
THE SILVER NECKLET.

BY E. D. J.

"I SHALL not live ; oh, I know it ; I shall die !" was the wild cry that rang through the tiny, thatch-roofed, white Santal home as Mrs. Burkholder and Miss Wile vainly tried to comfort Sara, the wife of Bhim, on the advent of another little one. From the very first of this experience a prescience of coming evil had hung over Sara's mind, and no tender, courageous words of our missionaries could lift the cloud of despondency.

The hot, breathless days moved on, months of weary waiting, and the dull despair of heathen motherhood seemed to infold this young Christian woman ; one who, as the wife of Bhim, the head-master of the girls' school in Bhimpore, had been the brightest faced and one of the most intelligent in the mission. Two child treasures, a daughter and a son, had already come into their home, and the mother heart realizing their added preciousness, born under the sanctity of Christian marriage, could not endure the fear of separation by death.

Her prayers ascended daily to the great and tender Father of us all for safe deliverance and that her terror might be taken away ; and at length there came a thread of hope. Could she not, as often during her childhood days, make a vow or *manot* ? and would not God be merciful to her then ? Often had her plate of rice or her sweetmeats been given as a votive offering to Krishnu or Gânesh, to ward off some dreaded evil, often with disappointment at the end. So she turned to her Santal Bible, what did it say about *manots* ? and in the very first book she read the story of Jacob at Bethel, and his vow of obedience to the divine law of the tenths, to the God-appointed tithing, if Jehovah would bring him "to his father's house again in peace." In the book of Samuel was another story, that of a woman, and her face brightened as she repeated Hannah's words, "If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, then I will give"— "But what shall I give ?" was Sara's inward questioning.



There was little of money in her possession, her husband's salary was but six rupees, less than three dollars a month, with which to clothe and feed a family of four. Has she no jewel, no heirloom? Yes! there is one, and her slender hand clutches her *hashi*, the silver ornament about her neck; one precious with the memories of the past, memories of her mother and of her own wedding day. It represented to Sara her only wealth, for it was of solid silver made from melted coin, ten rupees' worth. Estimated by relative value, it was to her what a hundred dollar gold-piece or an inherited diamond would be to an American woman. It was her all and God should have it, she would give it for the building of the new Bhimpore chapel, if her cry was heard and her life was spared. To no one did she whisper this *manot*, this secret between her Saviour and herself.

One day, when the leaves of the tamarind-trees were falling to the earth, and the field flowers were all scarlet, crimson, and gold, there came to the mission house a messenger, bringing the good news of the birth of a baby girl in Bhim's home.

Mrs. Burkholder and Miss Wile went over in the evening and found, as Miss Wile writes, "a bright-eyed woman glad to greet us. The cloud had disappeared and our happy Sara had come back."

"What will you call the baby?" they asked. "Santi! Peace!" she answered, lifting her eyes heavenward, beaming with restored faith and confidence in her Heavenly Father.

Soon a lovely sabbath came, when Sara, taking the wee baby in her arms, appeared at the little chapel service. She hesitated a moment as she entered, then quietly moved to the front and laid her thank-offering, the precious *hashi*, on the table. Her vow was paid and she was a happy woman.

Isa. 19 : 19-21 ; Psa. 76 : 11.

[EDITOR'S NOTE.—The beautiful story of the offering of a woman of India should be an inspiration to every woman in America who reads it. The following resolutions were adopted at the annual meeting of the Woman's Missionary Society, and printed in the December HELPER :

Whereas Mrs. Emily D. Jordan has given a silver necklet, sent her from India, for the society to use in a way that will best advance its work ; therefore, resolved :

First, That it be awarded at the close of each year to the state which makes the largest contributions in proportion to its entire membership, as given in the "Year Book," for the work of the Free Baptist Woman's Missionary Society.

Second, That we suggest that the state holding the necklet deposit it with the auxiliary within its borders that has the largest membership in proportion to the whole number of church members,

Third, That Mrs. Jordan has our appreciative thanks for the gift and her interest in the society.

Voted, That the necklet be in charge of the treasurer.

We would like to further suggest that the various local auxiliaries which will hold the necklet in different years make especial use of it in their annual thank-offering meetings.]

PUNDITA RAMABAI.

BY MRS. M. M. H. HILLS.

ONE of the most remarkable women now living is Ramabai, the high-caste Hindu widow. She was the daughter of Ananta Shastri, in early life a student of a distinguished scholar living in Poona near Bombay, who was then employed by the reigning Peshwa to give Sanscrit lessons to his favorite wife. Ananta was permitted to accompany his teacher, and so going in and out of the palace he occasionally heard the lady reciting Sanscrit poems. That a woman should be so learned filled the boy with wonder and admiration. He was married when he was ten years old, and he resolved that he would teach his little wife. But the opposition was so strong that he was compelled to desist. In a few years his wife died, and he accepted a little bride that was offered him, nine years of age named Lakshmibai, carried her to his home, delivered her to his mother, and immediately began to teach her Sanscrit. The elders of the house objected as before, but the husband would not be thwarted. So taking his child-wife he left civilization and journeyed to the forest of Gungamul on the western Ghauts. Here he constructed a rude dwelling, made his abode in the jungle inhabited by tigers and other beasts of prey, and the lessons went on without any hindrance. A son and two daughters came to this jungle home. The father devoted himself to the education of the son and the elder daughter, together with that of young men, who as students sought out the now famous Brahman priest, whose dwelling in the mountains had become a place of pilgrimage.

When Ramabai was born, April, 1858, the father was too much occupied to attend to her lessons, and beside was growing old. So the mother assumed the task though so heavenly burdened with the care of resident students and visiting pilgrims that the only time she could command for this purpose was the morning twilight. Meantime debts kept accumulating, so that when Ramabai was nine years of age the home was broken up, the property sold to discharge the debts, and then the homeless family set out on pilgrimages. For seven years they wandered from sacred locality to another to worship different gods, and bathe in sacred tanks and rivers to free themselves from sin. In later years Ramabai in referring to this period of her life said, "We foolishly spent all the money we had in hand in giving alms to the Brahmans to please the gods, who we thought would send a shower of gold mohurs upon us, and make us rich and happy. We prostrated ourselves before the stone and metal images of the gods, and prayed to them day and night, and expected them to speak to us in wonderful oracles. We went to the astrologers with money and other presents to know from them the minds of the gods concerning us. . . . But the stone images remained as hard as ever, and nothing came from all these efforts to please the gods."

Notwithstanding this wandering life the morning lessons were continued and Ramabai, developing rare talent, became under the instruction of her father and mother "a prodigy of erudition." Besides the Sanscrit she acquired a knowledge of the Merathi, Hindostani, Kenarese, and Bengali languages.

(To be continued.)

AN ECUMENICAL FOREIGN MISSIONARY CONFERENCE.

THE year 1900 is to be marked in America by one of the most notable gatherings of Christian workers which this country or possibly the world has ever seen. An Ecumenical Conference on Foreign Missions will convene in the city of New York on the twenty-first day of April of that year and will continue in session for eleven days. It will be of intense interest to every church and missionary society throughout the Protestant world. This conference of missionaries represents no single denomination, no one country, no one continent, but the whole world of Protestant Christendom. All Protestant missions throughout the world have been invited to send delegates to New York. A similar gathering was held in London in 1888, at which fifteen hundred delegates were present. It is anticipated that at least three thousand will be present in New York in 1900. This council will be for deliberation and not for legislation. The subject for study and discussion from April 21 to May 1, every day in every session and section, will be the work of foreign missions in all forms and methods pertaining thereto.

Among the subjects treated and of special prominence will be that of woman's work. Marvelous have been the developments in this direction. The organization of women in distinctively Christian lines for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last thirty-five years this has been the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterward, at one held in Mildmay, only the names of two women appeared as delegates, while at the London Conference, 1888, two whole sessions were given to the consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

Every phase of woman's work will be represented in this conference by those who have had experience, and representatives from all woman's boards the world over are expected to be present. Many women and girls who have been educated and Christianized through those societies it is hoped will also be present. So varied now are the interests, so far-reaching the influences, so comprehensive

the work, that to some extent the constituency of every woman's society should seek to be present to gain information and to be filled with inspiration.

On Thursday, April 26, the entire day will be devoted to women, morning, afternoon, and evening. The morning will be given to discussion, the afternoon to topics and problems presented by missionaries, and the evening to popular addresses. A series of sectional meetings will be held on Tuesday, April 24, some six in number, at which will be presented for consideration every phase and problem of woman's work. The place of these meetings and the persons taking part will be announced later. Let every woman throughout the churches interested in the great work of bringing the women of the world to Christ, remember this great gathering, plan for it, and pray for it.

MRS. J. T. GRACEY,

For World's Com. Wom. Miss. Soc.

THIRD TRIENNIAL OF THE NATIONAL COUNCIL.

FROM A DELEGATE'S POINT OF VIEW.

BY PROF. FRANCES STEWART MCSHER.

WE, the National Council, are twenty-five organizations—eighteen national, six local, and one state council. The Executive Board is composed of the president and one delegate from each of these organizations, and the six general officers. The program and resolutions committees are composed of one member from each organization.

At the first business meeting in the parlor of the Arlington Hotel, Saturday, Feb. 11, and again Monday morning at the Universalist church, we looked around to see who were to be our co-workers of the week. Our energetic president, May Wright Sewall, had a cordial welcome for all. Sitting at her side during the two and three daily sessions of the week, I was more than ever impressed by her masterly ability to comprehend and execute business, her impartial justice to all, and her unvarying kindness while rigidly enforcing parliamentary rules.

The Equal Suffrage Association was ably represented by its president, Susan B. Anthony, its delegate, Mrs. Ida Harper, its member of program committee, Mrs. Rachel Foster Avery, and its member of resolutions committee, Mrs. Colby. Miss Anthony, whose seventy-ninth birthday occurred during the session, was one of the youngest in thought and act. When the memorable snow-storm made some of us several times think of postponing the session she always said no, we must not mind weather. Fortunate those who like her grow wiser and stronger with each added year. Mrs. Avery's executive ability was constantly taxed as

she was appointed to vacancies and unexpected duties in consequence of the great storm.

The W. C. T. U. was represented by its president, Mrs. Stevens, its delegate Miss Gordon, and its members of committees, Mrs. Ellis of New York and Miss Chambers of Pennsylvania. The loss of its honored president and the first president of the council, Frances Willard, was constantly apparent, yet as the session progressed I am sure there was a strong conviction that in this time of bereavement the friends of temperance and the Union could rest with safety upon the new president, Mrs. Stevens.

Our F. B. W. M. S. was the third to enter the council. It has always been represented. At this session Mrs. Davis, Mrs. Osgood, Mrs. Cook, and your subscriber were in attendance.

Mrs. M. R. M. Wallace represented the Illinois Industrial School for girls and the Women's Relief Corps.

The societies from the church of Latter Day Saints were finely represented by Mrs. Emeline Wells, Mrs. Susa Young Gates, Mrs. Lina Young Card, Miss Ann Cannon, Mrs. Minnie Snow, and others.

From the Wimodaughsis we were pleased to meet as delegate Miss Mary H. Williams, so well known in our own denomination. Mrs. Elizabeth Grannis, from the Christian League for the Promotion of Social Purity, Rev. Amanda Deyo of the Universal Peace Union, and Mrs. Manchester of the Loyal Women of American Liberty were always ready to take a strong position in defense of morality and right.

J. Ellen Foster, president of the Women's Republican Association, gave the benefit of her clear thought and strong argumentative power in the discussions of the council.

From the National Council of Jewish Women were Mrs. Solomon and Miss American. From the Supreme Hive Ladies of the Maccabees of the World were Mrs. Hollister and Miss West; from the Anti-Vivisection Society, Dr. Amanda Hale and Mrs. White; from the Florence Crittenden Mission, Mrs. Kate Waller Barrett and Mrs. Robertson; from the Association of Women Stenographers, Miss Beeks and Mrs. Maddix; and from the Rathbone Sisters of the World Mrs. Neubert and Mrs. Weaver.

The local and state councils were also represented. The interest in the sessions will be seen from the fact that out of the fifty-six votes possible on the executive board forty-eight were present.

There would not be space here to allude to the very fine papers presented, nor to the animated discussion of questions pertaining to all. I may be permitted only to allude to a few salient features. The council idea was constantly ap-

parent; the recognition of the fact that in their individual way these organizations are all striving toward the same end, the uplifting of the race. These conventions are thus very inspiring, and every association belonging is strengthened and its opportunities for usefulness enlarged. It is true that associations with strongly conflicting principles may meet, but that is an advantage of the council. Each learns the good of the others and ultimate right must prevail. The annual executive meetings are held in various parts of the country, and I very much wish our Free Baptist women in localities where they occur would take pains to attend and familiarize themselves with the workings of the council. I am thoroughly persuaded that it would be one of the most loyal things we could do toward our own society and denomination.

I cannot refrain from an allusion to the paper read by Mrs. Coralie Franklin Cook upon "Mission Work in the South." The evening that her name was upon the program was the one of the storm. Hardly man or beast could make a way through the deeply drifted streets, consequently the meeting was postponed, but by the time of the next appointment a rain-storm had ensued, and Washington was a glacier bed, so that meeting was also necessarily omitted. When one morning Mrs. Cook appeared on the platform it was without previous notice. From her first words she secured the attention of the audience. A dozen times she was interrupted by applause. At the close gentlemen and ladies came forward for an introduction, saying it was the best thing of the convention. Prof. Cook pleasantly remarked, "People said, 'That lady is Mrs. Cook, and that gentleman is her husband.'"

As a Free Baptist, a trustee of Storer, and a member of the board of the missionary society, I felt a genuine and I trust a just pride as I sat on the platform and watched the effect of her paper on the audience, and I only wished we might have had a dozen of our women there to do us honor with Mrs. Cook, Mrs. Davis, and Mrs. Osgood in each of their papers.

Hillsdale, Mich.

THANK GOD FOR DISAPPOINTMENTS.

BY MRS. MARY B. WINGATE.

Thank God for disappointments
That oft our hopes assail,
They teach us to look forward
To joys that cannot fail.
And so the tears are falling
O'er joys forever flown,
We thank him for the sorrows
Our human hearts have known.



From the field.

THE present crisis in the mission field exceeds, for grandeur of opportunity and for failure adequately to meet it, any crisis of previous history. In one of the Greek cities there stood, long ago, a statue. Every trace of it has vanished now, but there is in evidence an epigram which gives us an excellent description of it; and as we read it we can surely discover the lesson which those wise old Greeks meant that the statue should teach. The epigram is in the form of a conversation.

- "What is thy name, O Statue?"
 "I am called Opportunity."
 "Why art thou standing on thy toes?"
 "To show that I stand but for a moment."
 "Why hast thou wings on thy feet?"
 "To show how quickly I pass by."
 "But why is thy hair so long on thy forehead?"
 "That men may seize me when they meet me."
 "Why, then, is thy head so bald behind?"
 "To show that when I have once passed I cannot be caught."—*Selected.*

MRS. DORCAS SMITH AT REST.

(Personal letter from Miss Phillips.)

BALASORE, INDIA, Feb. 12.

I PRESUME before this reaches you you will have learned that our dear Mrs. Smith has gone to her rest and reward. For a week past Dr. Mary and Miss Butts have been with her. This morning a letter from Mary says, "Perhaps before this reaches you you will have received a telegram telling you the long, brave fight is over and we have lost." The telegram came yesterday, saying, "Mrs. Smith passed away quietly at 12.30 on the morning of the 11th." It seemed to me a remarkable coincidence that the verses for the day in my "Daily Strength for Daily Needs" were, "I have finished the work Thou gavest me to do" and "She hath done what she could."

I suppose there can be no doubt that in building the bungalow for the superintendent of the Widows' Home she so far exhausted her vitality that when pneumonia came on she could not rally. She passed what the doctor thought was the crisis nearly two weeks ago, but she did not rally. The doctor said to a friend of mine, "The machine is worn out." I think without doubt that everything was done for her that could have helped her through. The history of the case, however, I need not dwell upon. Our ladies who attended her will, of course, write of that.

But they cannot tell you any better than I, nor any better than you already know, that we have lost a strong, tried worker. She has been a tower of strength to our woman's work, and to the station work—at least the church in Balasore—as well. I have leaned very much upon her judgment. Indeed, in business matters generally I would trust her judgment in preference to that of almost any man. I am sure she has been extremely careful in the keeping of records, so I hope there may be no great difficulty in picking up the thread, but that remains to be seen. Rachel has been with her through this last illness, and will probably come home in a day or two, utterly fagged out, as the ladies are. A telegram says Miss Folsom starts for Balasore to-day. I understand that Mrs. Smith's will is in her hands, and she undoubtedly is executrix.

It seems a selfish thing to say, but I can't help being thankful that Mrs. Smith has been here during the unusual work of the past year. I should feel terribly "at sea" if I had it to go through alone this year. Even as it is, I am sure there will be many times when I shall feel the loss of her sound judgment in deciding perplexing questions.

Yours sincerely,

HATTIE P. PHILLIPS.

"ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong."

YEARLY MEETING AND AFTER.

BHIMPORE, Jan. 15.

THE yearly meeting has just closed, and we have come from the church with a warm glow in our hearts, for the good-bys and hand-shakings and bits of conversation here and there, as the people lingered after the meeting was dismissed, reminded us of home and the breaking up of some convention or special meeting when we were "loath to leave the place." This has been a good meeting and we have not been disappointed in the hope that we should receive a special blessing.

The new chapel is a continual sermon in itself, for it tells of self-denial, perseverance, and faith on the part of the people, and faithfulness on God's part to keep his promises. It is a unique building, but perfectly suited to the people for whom it was built. There are no pews, but frame backs fitted into the floor and narrow mats spread between on which the people sit. The women sit in the transepts, and so their sense of propriety is not violated, for they cannot be seen from the body of the house, where the men sit; although the preacher can see both men and women from the pulpit in front of them all. It will seat between three and four hundred people, and two or three times during these meetings it has been nearly filled.

Mr. Hamlen was chosen moderator, at the first business meeting, with a native brother for secretary who has filled that position for many years. Mr. Hamlen has given us a Bible reading of half an hour or more each morning, followed by a short prayer meeting, and then the various departments of our work have been reported and discussed. Schools, industrial work, temperance, churches, young people's societies, evangelistic work and sabbath schools, have each had a session given to them, and the evenings have been varied—sometimes a sermon, sometimes a testimony meeting, sometimes a praise meeting, and one evening they held meetings at different houses in the village. Friday and Saturday were given entirely to evangelistic meetings in charge of Mr. Coldren, and Friday evening was the crowning evening of all the meetings. There was a searching of hearts and a melting together which promised much for the coming days. We were very fortunate in having Mr. Burges with us for the C. E. and Sunday school sessions. He is Dr. Phillips's successor as general secretary of the India S. S. Union, and follows closely in his steps in enthusiasm for the work and adaptability to it. The chapel was made specially beautiful for those days with banners and potted plants, and Mr. Lougher with his camera has tried to preserve the picture, which we hope may be a success and sometime perhaps give you all an idea of this "bower in the jungle" through the columns of the *Star* or the *HELPER*.

Mr. Burges brought his camera along too, so for a time we had groups gathering on the steps, under the trees, in the church, at the orphanages—missionaries, sabbath-school children, orphans, native Christians—whoever would make a representative group “to point a moral or adorn a tale.”

Jan. 24. How swiftly events become counted in the past! The busy days which have followed the yearly meeting make it seem a long-ago thing. The getting in to Midnapore—twenty miles—and then on to the six miles away railway station, called for some planning in order to get bicycles, carts, equestrians and pedestrians all on together, and the getting dinner for this sudden influx a matter requiring courage and skill. However, Dr. Mary was equal to it, and we were a jolly though tired party that gathered round the improvised table that Monday night. Nearly every one is back now to his waiting work, and that work is sure to be taken hold of with more hope and courage because of the help gained at the meeting.

Miss Butts has arrived in Calcutta but has been detained there by unexpected duties, as Mrs. Smith was taken ill there with bronchitis, and Miss Butts stayed to nurse her. She has nearly recovered now and we hope to greet Miss Butts in a few days.

L. C. COOMBS.

TREASURER'S NOTES.

THE month of February was a very busy month for your treasurer. The quiet retreat at Ocean Park was invaded so frequently with outside calls that physically and mentally I have missed its soothing power.

Early in the month I attended the Parsonsfield Q. Q., ten miles by stage from Center Waterboro, at Limerick, the home of our Mrs. E. D. Jordan. On account of the storm and severely cold weather few were present; but I think more was accomplished than at many a larger gathering, as two ladies promised to attempt the organization of an auxiliary in their own church. Is it not possible to secure volunteers for such work in quarterly meeting sessions. Try it, dear sisters. During the middle of the month I was in Providence, R. I., attending a committee meeting, and in Dover, N. H., where I spoke in my home church. Last sabbath the editor of the MISSIONARY HELPER and I spoke in Portland by invitation of our auxiliary. A note from a friend says, “The first dollar pledged to the African mission came from a life-member of the Woman’s Missionary Society.” This is, I suspect, to remind us that our workers are interested in all good things.

The auxiliary at Hampton, N. H., has voted to accept the society colors, blue and gold, to be worn by each member at the auxiliary meetings. If any member appears without the bow of colors she is fined five cents. The lady who has written about it says, “In this way quite a little sum has been added to the treasury.” I think the idea of adopting our colors by our auxiliaries an excellent one, and hope others will “go and do likewise”; and when adopted they should be worn at public gatherings. Your treasurer, by the way, wears the

colors in the form of a little stick pin of sapphire and gold. The combination is beautiful, besides being suggestive of loyalty—"true blue"—and solidity. And what is needed more at the present time than these two sterling virtues? One some times thinks that loyalty to one's convictions and freedom from superficialities are hard to find. No, not quite that; only we need more of them. And may not our colors, frequently worn, serve to remind us of these things? I wish we might love them as we do our motto, "Faith and works win." If carefully studied I think our workers will find that they bear a marked resemblance to one another, of the nature of cause and effect, for without faith there is no loyalty, and without works no solidity.

The money for the midwinter quarter is coming in very well, but as it will be several days before state treasurers will fully report, I cannot now tell how it will compare with last year. Only this is true, there is enough in hand to meet the quarterly appropriations, for which let us in our hearts give thanks. Several personal friends of the society have contributed to this result; some having given \$5, others \$10, one \$25, and some in sums varying from \$1 to \$4. This money has come from New England, the west, the south, and Province of Quebec. The other day I visited one of our workers who is confined to her home by sickness, and she gave \$10 for the work, at the same time speaking of the needs of our General Conference treasury, to which she is a liberal contributor. One gift deserves particular mention from dear Mother Hills who, with personal self-denial contributes \$20, in the name of her sister, who for special reasons also deserves credit. Wonderful in a woman almost ninety-three years of age! The young people's union of Rhode Island has recently finished its pledge to the kindergarten work for the year ending March 31. Miss Phillips is already occupying the building which they have fitted up for her use; and enjoys her work very much.

The quarter beginning with to-day, March 1, bids fair to make greater demands on the treasury than usual, especially should one of our workers come home, as now seems probable. This extra burden can be easily borne if all will remember the May thank-offering. Last year it was larger than in any previous year—shall it not be still larger this year? The service is enjoyed very much by every one who enters into the spirit of it. Every auxiliary should observe it. Many churches without auxiliaries, and even one alone can spend an hour delightfully with the promises to those who bring freewill offerings unto the Lord, and then consecrate their own gift by special prayer for God's blessing upon it. For the auxiliary or church thank-offering, a public sabbath evening service is best, for which the T. O. invitations and envelopes should be used, or a parlor service on a week day, if the public service is not possible. Whichever way it is held, let it be "unto the Lord" in addition to membership fees. I believe the thank-offering has deepened the spiritual power of the Woman's Missionary Society more than any other one thing it has done. Organizations as such may be depended on so much that we lose sight of the real source of dependence, and so we need a purely religious gift service at least once a year. An offering unto God, made reverently and dependently, is like a childlike prayer, and may accomplish as large results. Let us all try it.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

Helps for Monthly Meetings.

MAY.—NINTH THANK-OFFERING SERVICE.

"Let never day nor night unhallow'd pass,
But still remember what the Lord hath done."

SUGGESTIVE PROGRAM.

Organ voluntary.

Singing by choir, "Holy, Holy, Holy," "Best Hymns," No. 132.

Scripture reading, Ps. 98.

Prayer of thanksgiving for the blessings of the past year.

Responsive reading, "Thank-Offering Catechism":

Question. What is thank-offering?

Answer. Something given to the Lord, because of special mercies or blessings.

Q. Do we find anything in the Bible about this custom?

A. The children of Israel made "sacrifices of thanksgiving."

Q. How did they offer them?

A. They brought them to the temple voluntarily, with their own hands.

Q. What was the usual offering?

A. One lamb out of the flock.

Q. What rule for giving applies to us?

A. "Thou shalt give to the Lord thy God, according as the Lord thy God hath blessed thee."

Q. Is there any rule for those who have not much to give?

A. "For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Q. What helps us to remember our obligations to offer unto God thanksgiving?

A. Having a special place to put offerings.

Q. What is a help in this?

A. A thank-offering box.

Q. What is the mission of thank-offering boxes?

A. To gather in the thank-offering day by day, that none may put off the giving.

Q. Where should these boxes be found?

A. At least one in every home.

Q. Where do we first read of mite-boxes or chests?

A. In 2 Chron. 24:8. At the king's command a chest was made, and it was set without, at the gate of the house of the Lord.

Q. What was the money wanted for?

A. To repair the house of the Lord.

Q. How did the people respond?

A. Willingly and regularly day by day.

Q. With what result?

A. They gathered money in abundance.

Q. If all Christians would give regularly, and in abundance, to build up the cause of Christ in this and other lands what would be the result?

A. It would hasten the time when "every knee shall bow unto the Lord, and every tongue confess him."—*Woman's Missionary Magazine*.

Reading, "Our Ninth Thank-Offering" (in March HELPER); or a short talk on "Reasons for Thankfulness," gleaned from the year's numbers of the MISSIONARY HELPER, the *Morning Star* and *Free Baptist*, and from local experiences.

Tell the story of "The Silver Necklet."

Collection of thank-offering envelopes by young ladies, while the choir sings softly some appropriate hymn.

Blessing upon the offering.

Solo.

Recitation, "Song of the Thankful Time."

Reading, "The Thank-Offering at Fairtown."

Reading texts and selections in envelopes with report of amount of offering.

Remarks by pastor.

Singing by congregation, "Lord Dismiss Us with Thy Blessing."

Repeat in concert: "Lord, who hast given us so many blessings during the past year, put into our hearts a spirit of thankfulness for all thy mercies. Help us to show our thanks by working and giving and praying more and more each day to help others to know thee and thank thee for thy gifts to them. Amen."

IN MEMORIAM.

... Death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

— Whittier.

Scripture reading, 1 Cor. 15: 51-58.

A moment of silent prayer.

Reading, "He Leadeth Me" (March HELPER).

Brief tributes to Mrs. Julia A. Lowell and others who have left us during the year.

Singing, "Lead, Kindly Light."

CLARA A. RICKER.

SUSAN PRESCOTT PORTER.

NELLIE WADE WHITCOMB.

NOTE.—The foregoing memorial service may be used in connection with the thank-offering program or at some other time. It seems fitting that each auxiliary should have such a service. Attention is called to the helps for T. O. meetings mentioned on fourth page of cover, and again to the fact that printed invitations and envelopes will be furnished free in any numbers on application to Miss Edyth R. Porter, 85 Central St., Peabody, Mass.

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."



THE STILL HOUR.

Two women have recently each given a beautiful slip from which to grow thoughts for the Still Hour. A number of persons were recounting causes for thankfulness, when one said, "I am most thankful of all for a thankful spirit. I do not need to wait for special material blessings, there is a song of praise in my heart all the time." She is not rich, as the world reckons wealth, although from her own point of view she has untold riches; she has had illness and heart-pain and loss, but she is keenly alive to the every-day joys of home and friends, the beauty of sky and sea, wood and field, and, more than all else, the joy of the inner life. To be thankful for a thankful spirit! It seemed odd at first, but how much it comprehends.

I was at my dressmaker's. We were strangers to each other, but by some subtle sympathy, we knew what subjects we could talk about together. While her deft fingers fashioned my gown, I told her of this friend who was thankful for a thankful spirit. She was thoughtful a moment, then she said, "I had a happy disposition by nature, and now I have it by grace." I learned that this young woman was left entirely alone. Out of a large family only herself and one brother remain, and they are separated by the breadth of the continent. Her face proved the truth of her statement that she is "happy by grace."

These two have given texts and sermons to which we can add from our own experiences in many a quiet hour. But what does such heart-happiness signify? It always means—does it not?—the "hidden Christ," the "changed life," and recalls certain expressions of Prof. Drummond, as the words of a song suggest the music: "What we are stretches past what we do, beyond what we possess." "The infallible receipt for happiness, then, is to do good; and the infallible receipt for doing good is to abide in Christ." "Souls are made sweet not by taking the acid fluids out, but by putting something new in—a great love, a new spirit, the spirit of Christ." "Joy is as much a matter of cause and effect as pain. No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown." "The spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, renovate and regenerate and rehabilitate the inner man."

THE greatest men have but two words for their life rule—God and country.

SONG OF THE THANKFUL TIME.

We think of Thanksgiving at seeding time—
 In the swelling, unfolding, budding time,
 When the heart of nature and hearts of men
 Rejoice in the earth grown young again.
 We dream of the harvest, of field and vine,
 And granaries full, at Thanksgiving time.

We think of Thanksgiving in growing time—
 In the time of flowers and the vintage prime;
 When the palms of the year's strong hands are filled
 With fruits and grain and with sweets distilled,
 When the dream of hope is a truth sublime,
 Then our hearts make room for the thankful time.

We think of Thanksgiving in harvest time—
 In the yielding, gathering golden time;
 When the sky is fringed with a hazy mist,
 And the blushing maples by frost lip kissed;
 When the barns are full with the harvest cheer,
 And the crowning, thankful day draws near.

We think of Thanksgiving at resting time—
 The circle completed is but a chime
 In song of life, in the lives of men;
 We harvest the toils of our years, and then
 We wait at the gate of the King's highway,
 For the dawn of our soul's Thanksgiving day.

—Rose Hartwick Thorpe, in *Young Ladies' Journal*.

THE THANK-OFFERING OF FAIRTOWN.

THE "THERE is a sudden and urgent need for an increased appropriation," wrote the general secretary of the Woman's Board of Missions; "can you not double your thank-offering this year?"

Mrs. Ayres, president of the society of Fairtown, read the appeal with a sigh. Winter sunshine flooded the cheery room, parlor and library in one, that busy Monday morning. Evidences of a refined and cultured personality were in all its appointments, though the only expensive article of furniture was the fine piano, vibrating yet from the touch of skilful fingers.

"How can a greater effort be made?" she thought a little wearily as she left the room to take up the work waiting for her busy hands, and recalled meantime the earnest appeal she had made at the last meeting. "Yes," she soliloquized regretfully, "I must make time somehow, and send a personal note to every member. Twenty-five letters, and the days are so full. That lecture and social afternoon must be given up."

The president of Fairtown society had a genius for figures. With a moderate income, by her careful, intelligent management, she made home a cozy nest

of comfort for her scholarly husband and their children. Brimful of executive ability she marshaled her forces for success. She knew the exact condition of the treasury, and supposed she knew the resources from which she might draw. With characteristic force she bent her energies to the task of doubling the amount of last year's thank-offering. By Friday evening personal notes had been delivered to each of the twenty-five members.

They ran after this fashion :

"MY DEAR FRIEND:—

Money is the great need of the hour. I never longed for wealth as I do now. An urgent appeal has come from the secretary of the Woman's Board of Missions for an increased thank-offering. Let us double our contribution, by great personal sacrifice, if necessary. With an earnest prayer for God's blessing on our effort,

Your sister,

FRANCES AYRES."

The last note despatched she turned for an hour of needed rest to her favorite corner, at the sunset window of the dainty parlor, her well-worn Bible in her hand. With a sudden flash of illumination she read words long familiar, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Over and over the sweet, imperative command she went, and a voice whispered :

"You have done with your might what your hands found to do. How about the loving?"

"I love my Lord and his work," she said faintly.

"Yes, truly and earnestly," came the answer, "but with your might? Are you willing to pour out your heart in more than the abandonment of loving, to give the treasures of your home and friendship that all such possibilities in you may be laid at his feet, a joyful thank-offering? You have longed for wealth in this emergency, and not for selfish purposes. God knows the latent power of your heart. You do not, and now he asks the priceless gift of the might of your love."

"O Christ!" The strong, sweet face was buried in her hands. The hush of the quiet room was broken now and then by a long, quivering breath. "It means so much. Help me to love with my might."

The clock on the mantel ticked the minutes away; the half-hour, the hour. A shining face was lifted. "With my might," she said softly and left the room.

Days sped rapidly away, full of joytul service. With them came a sense of possession. She was growing rich. The sabbath message of her pastor fell upon a responsive heart, "He became poor that ye—might be rich." The great truth thrilled and enlightened her, and with resources infinitely multiplied she left the church, unspoken praises keeping time with the throbbing chords of the organ. Monday's mail brought a letter from a dear old friend. How strangely the words fitted, "The only real wealth in the world is love, and that never fails, divine or human." She felt as if she owned all creation.

Again each member of the missionary society received a message from her president, which read something like this :

"Beloved, I was mistaken. Money is *not* the greatest need of the hour. 'Mine eyes have seen the glory of the coming of the Lord.' He came in love, he comes through love to-day. Please read Deut. 6: 5, emphasizing the last word. Let us give, as our richest thank-offering, the might of our love. Will you join me in earnest prayer, and come still praying to our meeting Friday night? Rejoicing as never before in our privilege,

Your sister,

FRANCES AYRES."

An earnest group of women was gathered in the well-lighted parlor, every one of the twenty-five being present—an unheard-of occurrence. Their faces were full of eager interest. The president's appeal had taken hold of them with strange power. She had labored not alone. The low buzz of conversation ceased as Mrs. Ayres took the chair. Lovely as her life had been, a new atmosphere seemed to surround her. A look of exaltation was on her face.

The routine business of the hour was speedily despatched, and an expectant hush fell on the circle. In a few simple words she told them of her new experience. "My sisters," she added, "what seemed to me a sacrifice a month ago, is to day a joyful privilege. O, how rich we are! Now, out of our boundless wealth, let us offer thanks." She rose to her feet and lifted her glowing face. "O Love divine," she prays with thrilling voice, "having thee we possess all things, and all we have is thine. We give thee again thine own.

"Take my silver and my gold,
Not a mite would I withhold.
Take my love, my Lord, I pour
At thy feet its treasure store!"

Without a word the treasurer rose, a basket with a loose cover in her hand. Silently she passed around the circle. Under the cover slipped hands white and soft, hands thin and worn; some winning bread by the needle's toil, others trembling with age, hard and knotted by years of unselfish service; an artist's hand that held the touch of genius, and the slender hand of a musician, fit to strike the chords of an angel's song. They held treasures of silver and gold, and no one knew what another gave. A vivid sense of an unseen Presence held their hearts. At length one clear, sweet voice, tremulous with joy, broke the stillness. A chorus swelled the triumphant song:

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

The treasurer of the Woman's Board of Missions, in her office far away, opened wide her astonished eyes. "Now God be praised," she said, "the thank-offering from Fairtown is doubled twice over. The appropriation can be met." And out to women sitting in the midnight darkness of idolatry went a consecrated woman to preach the glad tidings. They turned their weary hearts to the Light, "and many believed on the Lord of such as should be saved."—*Julia Redford Tomkinson, in Woman's Missionary Friend.*

Words from Home Workers.

BATES COLLEGE GIRLS AT WORK.

In the fall of 1897 some of the young women of Bates college who were particularly interested in mission work brought before the girls of the Y. W. C. A. the matter of giving a little of what God had given them to help in extending his kingdom in distant lands. As a result pledge-cards were circulated and pledges to the amount of about of about thirty dollars were secured.

Next came the question of how the money should be expended. The choice lay between the support of a Bible woman or two orphans. While the girls were considering the question, Miss Butts visited us and in her enthusiastic way told us of the work done by the various orphanages, and interested the girls in the work, and they decided to become responsible for the support of two orphan girls. Through Miss Butts's assistance two of the girls in the orphanage at Bhimpore were adopted.

One of the girls, Bemala, is not an orphan but a boarder in the school. She is now nearly seventeen and has been in the school since she was a small child. She is a good scholar and a nice Christian girl and it is hoped that she may in time be fitted for a teacher or a Bible woman. The other girl, Silmoni, is an orphan of twelve years of age. She is very quiet and modest, and a bright, interesting scholar. She has been in the orphanage seven years.

For the year '97-'98 our pledges increased to about fifty dollars, and we hope and pray for a still greater increase next year. A good interest in the work is manifested, and we trust that by the connection with this branch of the work a deeper and more vital interest in mission work in general may be aroused among the girls.

ENA AUGUSTA MAXIM,

Chair. Miss. Com. Bates Y. W. C. A.

MAINE.—West Paris. At our annual meeting held Jan. 3 the following officers were elected: President, Mrs. Z. J. Wheeler; vice-president, Mrs. Geo. Berry; secretary and treasurer, Miss Maria M. Irish. We have been able to hold all our meetings this quarter, which is unusual in the winter, owing to the severe storms and bad traveling in this hill country. The attendance, too, has been unusually good. We have received one new member during the quarter, making our whole number a round dozen.

DEAR HELPER: We are so glad we can call on you and feel at home; we truly feel we hold a sweet communion with the MISSIONARY HELPER. We as Tioga Co. Quarterly W. M. S. are doing all that women can; in fact, if it were not for a few faithful women in each of our eight churches the mission work

would not be at as high a standard as it is. Our annual meeting was held with the Holliday church. Our collections have amounted during the past year to \$36, \$22.50 having been paid over for foreign work. The following officers were elected: president, Mrs. O. A. Smith; treasurer, Mrs. J. C. Warren; secretary, Mrs. N. L. Hanscom. A mission band was organized with nineteen members in connection with the Holliday church, great interest being manifest, and we truly believe our boys and girls are growing up under a mission influence. We find that to have an object to work for is one of the great things in mission work, and the beautiful thought of supporting a teacher in India is simply grand. May God bless the children and young people, is my prayer. Yours in the work.

Marshfield, Pa.

[MRS.] N. L. HANSCOM.

IMPORTANT QUESTIONS ANSWERED.

DEAR MRS. EDITOR:—

Cannot you find me some "little corner" in the HELPER where I may answer the following questions, some of which have been asked by several different persons?

1. "Why is it that it takes twenty-five dollars to support a child at the Sinclair Orphanage, and only fifteen dollars (ten less) for one in Mrs. Burkholder's Orphanage?"

In answer I am allowed to copy from a private letter from Miss Coombs to a friend: "Mrs. Burkholder lives in a country place, Bhimpore—in fact, we speak of it as out in the jungle, though it is not literally so—and living is cheaper than at Balasore, a hundred miles to the south, where the Sinclair Orphanage is, in Mrs. Smith's care. Mrs. Burkholder counts the cost of a child as fifteen dollars a year, but she only reckons food and cloths and books, while Mrs. Smith, who counts it twenty-five dollars a year, reckons all these and everything besides that goes to make up the child's needs—medical attendance, a house to live in, teachers in the school, and whatever expense has to be met in keeping up an orphanage—taxes as well, and such like." As we note the difference between the city and country expenses at home we will readily see why this difference in India exists.

2. "What is meant by the general fund? What is it used for?"

Ans. All moneys received by our treasurer where no special object or work is designated is called the general fund, and from this fund is paid any indebtedness or obligation for which the W. M. Society is holden and that is not otherwise met. For instance, Maine F. B. women have assumed the support of Miss Coombs; if for any reason they could not meet their obligation this lack could be met from the general fund, and the work go on without interruption.

until such time as Maine women could redeem their promise. The same holds good in other departments of the work beside our missionaries' support.

3. "Is the money given for a special object or work, kept exclusively for the object or work for which given?"

Ans. Yes, if the object or work mentioned has previously been assumed by the F. B. W. M. Society as one of its regular departments.

4. "Is the thank-offering meant for the auxiliaries only, or for the church where there is no auxiliary as well?"

Ans. Every Free Baptist woman in America or elsewhere (and I see no need to exclude any generously minded men) is invited in some way to observe the service and "bring an offering." The one person alone in the home, the "two or three" who may meet together, the auxiliary and its friends in its regular meeting or otherwise, or the whole church at its Sunday evening prayer and praise service, with or without a special program, all are invited to observe some time for prayer and the bringing of their gifts in a thank-offering unto the Lord; and in this way to help fulfil the command, "Freely ye have received, freely give."

5. "Can you tell me how many different societies or organizations make up 'The National Council of Women,' and is the F. B. Woman's Missionary Society among its membership?"

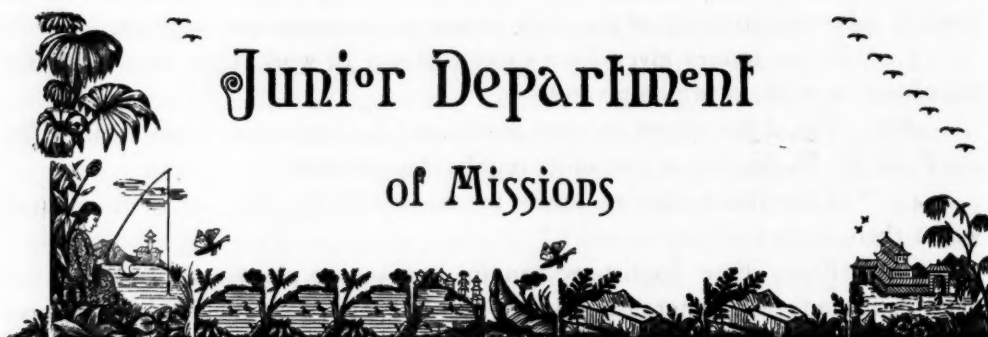
Ans. The National Council of Women is composed of twenty-one national organizations, representing a membership of more than a million. The F. B. W. M. Society is one of its members, and was represented at its late gathering in Washington, D. C., in February, by several of our F. B. women,* in reports and addresses. "The program was replete with good things, from which we mention a few only: 'Christianity as Related to Sociology,' 'The Possibilities of Woman,' 'Dress Reform,' 'Social Purity,' 'Arbitration,' 'Perils to Modern Civilization,' 'Domestic Relations under the Law,' and others equally suggestive," writes a correspondent of the *Union Signal*.

CLARA A. RICKER,
Chair. Finance Com.

IF sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for the time spent in neglect of God which might have been spent for his glory.—*Payson*.

TRUTH lies in character. Christ did not simply speak truth; he was truth, truth through and through; for truth is a thing not of words, but of life and being.—*Robertson*.

* FOOT-NOTE.—The Society paid the expenses, which were very light, of only one representative.
—TREASURER.



ROLL OF HONOR.

Shares in the salary of the children's missionary, Miss Emilie Barnes, at \$4 per share.

All., Campbell Hill, Children's Mission Band	2 shares
Me., Lewiston, Junior A. F. C. E., Main St. ch.	2 shares
Me., Greene, two primary classes, F. B. S. S.	1 share
Mich., Kingston, "Emilie Barnes Mission Band"	1 share
N. H., Gonic, Junior A. F. C. E.	1 share
Me., North Lebanon, "Willing Workers"	1 share
Mich., Manton, F. B. Mission Band	1 share
Mich., Highland, Juvenile Mission Band	1 share
Mass., Melrose Highlands, Junior A. C. F.	1 share
N. H., Rochester, Junior A. C. F.	4 shares
N. Y., Poland, Junior C. E.	1 share
Me., Portland, Junior Endeavor Band, 1st F. B. church	2 shares
Me., Thorndike S. S.	1 share
Me., Brunswick, First F. B. S. S.	1 share
N. H., Alton, Junior A. C. F.	2 shares
Me., Lewiston, Primary Dept. Pine St. S. S.	1 share
S. D., Valley Springs Mission Band	1 share
N. H., Milton, Junior A. C. F.	2 shares
Me., Dover and Foxcroft, Junior A. C. F.	1 share
Mich., Jackson, Junior Society	1 share
Vt., West Charleston, Junior Society	1 share
Pa., Keeneyville, Children's Mission Band	1 share
N. H., Laconia, Junior C. E., First F. B. ch.	1 share
N. H., Concord, Curtis Memorial ch., Junior Dept.	1 share
N. H., Hampton, "Pearl Seekers"	2 shares
N. H., Manchester, First F. B. ch., Junior A. C. F.	1 share
Vt., Lyndon Center, Junior A. F. C. E.	1 share
Me., Island Falls, F. B. S. S. class No. 5	1 share
Mich., Mason, Willing Workers	1 share
N. H., Lakeport, Junior C. E., Park St. ch.	1 share
Minn., Nashville Center, Mission Band	1 share
Iowa, Waubeek, Junior A. C. F.	1 share
Minn., Huntley S. S.	2 shares
Kan., Union Valley, Children's Day	1 share
Me., West Bowdoin, children	1 share

Mich., Davison, Junior C. E.	1 share
Mass., Amesbury, Junior A. C. F.	1 share
Mich., Mayville, S. S. class	1 share
R. I., Olneyville, Primary Dept. S. S.	1 share
N. H., Epsom, Primary S. S. class	1 share
Me., Lisbon, Juniors	1 share
Ohio, Blanchester, Mission Band of F. B. ch.	1 share
N. H., Franklin Falls, Junior class in F. B. S. S.	1 share
Me., Clinton, Junior A. C. F.	1 share
Me., East Dixfield, "Cheerful Givers"	1 share
N. H., Franconia, S. S.	1 share
Ohio, Marion, S. S.	1 share
Mass., Haverhill, class No. 5	1 share
N. H., New Hampton, Junior C. E.	2 shares
N. H., Contoocook, S. S.	1 share
Minn., Winnebago City, F. B. S. S.	1 share
Me., West Falmouth, Helping Hands	1 share
Mich., Temperance, Jessie Whyte's S. S. class	1 share
Iowa, Utica, F. B. Junior C. E.	1 share
Iowa, Spencer S. S.	1 share
Mich., Temperance class No. 5	1 share
N. H., Dover, Intermediate Dept. in Washington St. F. B. S. S.	1 share
N. Y., Elmira, Junior C. E. of First F. B. church	1 share
Mich., Watertown, Mission Band	1 share
Mich., Gobleville, Junior A. C. F.	1 share
Me., Ocean Park, Nellie Wade Whitcomb	1 share
N. H., Center Sandwich, Junior Mission Band	1 share
Mass., Lawrence, Junior A. C. F. of First F. B. church	1 share
Minn., Money Creek, S. S. of F. B. church	1 share
Me., Brunswick, Junior S. S. class of First F. B. church	1 share
Ind., Prairie, F. B. Christian Band	1 share
Me., Chesterville, Union S. S.	1 share
Mass., Lowell, Primary Dept. of Paige St. S. S.	1 share

JUNIOR NOTES.

I HAVE so many interesting items for the children's work that I exclaim, "Where shall I begin and what shall I say?"

From the Pearl Seekers of Hampton, N. H., comes this word, "Their meetings, which are held monthly, are very interesting. . . . Last year two shares were pledged and paid towards Miss Barnes's salary, besides their annual thank-offering of \$5. . . . They are planning this year, in addition to the two shares, to add one share for the salary of the president of Storer college." Good!

The Junior A. C. F. of the First F. B. church of Lawrence, Mass., sends \$4 for one share in Miss Barnes's salary, also the same amount comes from the primary department of the Paige St. S. S. of Lowell, Mass. Its superintendent tells us that the children twice filled a birthday jug for the children of India, and each time some naughty person broke the jug and took the contents. But the

third time they were successful. Were they not persevering children? They did just as you and I should do—do right no matter if other people do wrong. The W. M. S. and the Junior C. E. of the North St. church, Bath, Me., have sent \$25 for the support of a child in Sinclair Orphanage; the S. S. of the F. B. church of Money Creek, Minn., contributes \$6.19 for Miss Barnes's salary, Nashville Center \$4, and a primary class of Badger, Ind., 75 cents. The juniors of Poland, N. Y., pay for one share in her salary and renew the share for another year, besides pledging one share in the salary of the president of Storer college.

While the S. S. of the First F. B. church of Brunswick, Me., takes a share in Miss Barnes's salary, one class, "a wide-awake, enthusiastic class of juniors, wants a share, all their own, in the salary of the children's missionary." Of course they can have it, and I hope many more children will soon want a share in Miss Barnes's salary and in that of the president of Storer college.

And here are fifteen cents for a little one as a member of the Cradle-Roll. Shall we not have some organized church Cradle-Roll very soon, to keep company with the one in Pawtucket, R. I.? On account of Mrs. Smith's illness there is a delay in assigning a child to this department, but she has promised to look after it.

Will not all the boys and girls ask our Father to bless Miss Barnes and President Osgood, and to care for the children of India and for the students of Storer college?

LAURA A. DEMERITTE, *Treasurer.*

HOW SOME KANSAS GIRLS EARNED MISSIONARY MONEY.

LAST spring Nellie Rushton, teacher of a Sunday-school class in the Summit Free Baptist church near Half Way, Kan., gave each of her class a nickel, asking them to invest it in such a way as they thought would bring them the most money by Christmas. The class consisted of seven young girls, Belle Stockton, Ida Barnum, Ida Shadowen, Mabel Tufts, Grace Hart, Josie Beesley, and Ethel Slater. The girls were much interested in their work, and began plans at once. Various methods were tried, and the following letters, which are exact copies of those given the Sunday-school superintendent, show how they worked:

DEAR SUPERINTENDENT:—

According to request I will just say with the nickel Nellie gave me I bought thirteen eggs. I had nine chickens hatched. The rats caught all but three, and I sold them for fifty cents.

ETHEL SLATER.

I invested my five cents in watermelon seeds, but the watermelons did not prosper very well, it was such dry weather. So I traded them for a little pig. The pig got along very fine until it got hurt so bad that it had to be killed. So I have nothing left of my nickel.

MABEL TUFTS.

My teacher gave me five cents and I bought seven turkey eggs. I set them and hatched four, and raised two of them, and sold them and got \$1.50 for them. I want to give some to the mission fund and give the rest to the preacher.

JOSIE V. BEESLEY.

The other girls reported, but did not write letters. Raising chickens was the most successful, one dollar and a half the largest amount of money raised by one girl. The whole amount realized from the seven nickels was \$6.80. Of this \$1.70 was sent to the "mission fund," or rather to "Sinclair Orphanage." Five dollars were paid on the pastor's salary.

A little enthusiasm among children brings forth its results. Would more of it could be stirred for missions in the hearts of our young people.

(MRS.) N. L. ABBEY.

A LITTLE fellow, turning over the leaves of a scrap book, came across the well-known picture of some chickens just out of their shells. He examined the picture carefully, and then, with a grave, sagacious look slowly remarked, "They come out 'cos they was afraid of being boiled."—*Exchange*.

A LITTLE four-year-old was in an upper berth in a sleeping car. Waking in the night he was asked if he knew where he was.

"Tourse I do," was the answer. "I'm in the top drawer."

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for February, 1899.

MAINE.

Auburn ch. ladies	\$1.65
Augusta aux. for Miss Coombs	5.00
Bath North St. ch. Jun. C. E. and W. M. S. Hemlotti	25.00
Bowdoinham for Miss Coombs	5.00
Bromfield aux.	5.00
Brunswick 1st F. B. S. S. for Miss Barnes	1.00
Charleston aux. for F. M.	1.25
Dexter from "L"	10.00
Dover and Foxcroft aux. for F. M.	12.85
Dover Jun. Soc. one share Miss Barnes's sal.	4.00
Dover Cradle-Roll 2d year Doris Elizabeth Folsom	.15
E. Corinth Mrs. M. B. Wingate	11.50
E. Otisfield Q. M. W. M. S.	2.85
Ellsworth Q. M. for Carrie	4.76
Lewiston Mrs. S. S. Starbird of Pine St. ch. for child in S. O.	25.00
Lewiston Main St. for Miss Coombs	15.00
Limerick aux.	5.00
Litchfield Plains ch. Mrs. S. W. King	5.00
Lyman ch.	1.00
Milo aux. 1-2 F. M. 1-2 H. M.	2.65
Madison Village ch. aux. for Poma	13.00
No. Anson ch. aux. 1-2 Miss Baker 1-2 Miss Coombs	4.00
No. Berwick aux. for Gen. Fund	6.24
No. Berwick for Clara Dexter	6.00
No. Lebanon aux. to complete L. M. in Me. Soc. of Miss Etta J. Goodwin	.75

No. Lebanon aux. on L. M. of Mrs. W. L. Bradeen	\$4.25
New Portland 1st ch. aux. for F. M.	3.00
New Portland 2d ch. for F. M.	3.00
Portland Mrs. O. W. Fullam for G. M. in memory of Netta S. Fullam	10.00
Portland aux. for Midnapore work	7.38
Portland aux. for Bhimpore work	4.89
Portland Whatsoever Circle King's Daughters for Onno at Bhimpore	12.09
Raymond Miss A. F. Phinney	1.00
Raymond Mrs. E. A. Plummer	1.00
Sebec Q. M. for F. M.	4.05
Sumner Mrs. H. A. Hollis for Bible woman with Mrs. Smith	1.00
W. Bowdoin aux. for Miss Coombs	11.00
W. Paris W. M. aux.	2.00
York Co. Conference W. M. S.	6.45
A friend	5.00

NEW HAMPSHIRE.

Bow Lake	3.75
Bristol Mrs. A. G. Wells	1.00
Contoocook S. S. for Miss Barnes	2.00
Concord Curtis Memorial (\$2.48 credited to Intermediate Dept.) for Miss Barnes	5.21
Dover Hills H. and F. M. Soc. Mrs. G. T. Horner	20.00
Dover salary Rachel Das	12.50
Dover Washington St.	2.21

Franconia ch. 1-3 F. M. 1-3 H. M. 1-3 Miss

Barnes	\$3.00
Gonic aux.	2.50
Hampton aux.	15.00
Lakeport friend of missions	5.00
Manchester a friend for Mrs. Smith	1.00
Milton Junior A. C. F.	4.00
New Durham aux.	5.00
New Durham Q. M. col.	5.08
New Hampton aux.	5.00
Sandwich Q. M. col.	3.50
Strafford Corner	5.00
Suncook Clara M. Warner for "Emily"	5.00
W. Lebanon	3.00

VERMONT.

E. Orange aux.	1.00
E. Williamstown aux.	7.50
Hardwick F. B. W. M. S. for Mrs. Smith	6.65
Lyndon Center aux. for Mrs. Smith	10.00
No. Danville Miss. Soc. for Mrs. Smith	5.00
Sutton aux. for Mrs. Smith	10.00
Washington	1.00
W. Topsham aux.	2.00
Collection	1.18

MASSACHUSETTS.

Amesbury aux.	3.75
Haverhill a friend	1.00
Lawrence 1st F. B. A. C. F. for Miss Barnes	4.00
Lowell Paige St. ch. Mrs. E. S. Cole membership \$1 bal. Gen. Fund	4.00
Lowell Paige St. ch. aux.	6.25
Lowell Primary Dept. Paige St. ch. S. S. one share Miss Barnes's salary	4.00
Lowell Chelmsford St. native teacher	6.25
Lowell Middlesex St. ch. S. S. for Miss Barnes	2.21
Lynn High St. aux.	6.25
Mass. W. M. S. for Gen. Fund	9.00
Rockport Mrs. H. S. Dixon Lane \$1 for membership	5.00
Roxbury Mrs. D. A. Gammon	1.25
A. B.	2.00

RHODE ISLAND.

Blackstone aux. Ind. Dept.	3.75
Olneyville aux. Ind. Dept.	15.00
Olneyville aux. Hattie Phillips	15.00
R. I. F. B. Y. P. Union	50.00

CONNECTICUT.

Durham Mrs. H. A. Griffin	5.00
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NEW YORK.

Brooklyn Miss Eva F. Buker	10.00
Clymer and Harmony ch. for F. M.	4.50
Gibson Q. M. Soc. for native teacher	8.25
New York city E. L. Belyea for Rarabonni in S. O.	10.00
Poland Juniors for Miss Barnes	4.00
Poland W. M. S.	11.12
Sherman ch. for F. M.	2.80

PENNSYLVANIA.

Tioga Co. W. M. S. for India teacher	12.00
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WEST VIRGINIA.

Harper's Ferry Mrs. N. C. Brackett	3.00
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OHIO.

Canterbury "Ohio friends"	\$5.00
South Ridge F. W. B. ch. W. M. S.	2.50

INDIANA.

Badger F. B. S. S. Primary Class for Miss Barnes	.75
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ILLINOIS.

Ava aux.	2.25
Campbell Hill Children's Band for Miss Barnes	2.00
Campbell Hill W. M. S.	.25
Carterville W. M. S.	2.00
Kingston Mrs. J. A. Kepple (\$3 for Widows' Home \$2 for Storer col.)	5.00
Murphysboro aux.	3.50
Percy aux.	1.25
Q. M. cols.	3.72

MICHIGAN.

Davison aux. F. M.	1.75
Elsie aux. F. M.	1.00
Gobleville aux. (F. M. \$2 Storer \$2)	4.00
Green Oak aux. (F. M. .81 H. M. .81)	1.62
Kingston Miss. Band for Miss Barnes	2.50
Lansing Q. M. F. M.	3.30
Mason aux. F. M.	1.75
Oakland Q. M. F. M.	.25
Paw Paw aux. (F. M. \$1.44 H. M. \$1.44 Storer .72)	3.60
Sanilac Q. M. (F. M. \$5.10 H. M. \$5.10 Storer .80)	11.00
W. Oshtemo aux. (F. M. \$1.50 H. M. \$1.50)	3.00

MINNESOTA.

Brainard F. B. Miss. Soc. (F. M. \$4 H. M. \$4.50)	8.50
Champlin aux. for Bible teacher in India	12.50
Huntley for Gen. Fund	15.00
Money Creek F. B. ch. S. S. for Miss Barnes	6.19
Nashville F. B. aux. for F. M. (\$4 for Miss Barnes's salary)	11.50
So. Nashville W. M. S. for W. Home	16.17
Winona and Houston Q. M. for F. M.	3.26
Winnebago City F. B. ch. W. M. S. for Storer college	12.50
Verona Miss. Soc. for general work	5.00
Note.—By special request Mrs. E. F. Herrion of Minneapolis, Minn. is credited equally with Mrs. H. J. G. Crosswell in the support of a Bible woman in India.	

IOWA.

Wilton a friend for Miss Scott's salary	3.00
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KANSAS.

Half Way Mrs. N. L. Abbey dues to Gen. Soc.	1.00
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PROVINCE OF QUEBEC.

Montreal Mrs. D. W. Moulton for Mrs. D. E. Smith's salary	1.00
Sherbrook F. K. Moulton for zenana teacher "Emily"	9.00

Total \$769.74

LAURA A. DEMERITTE, Treas.

Dover, N. H.

per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.